33

Revelatio

The number 33 is often considered a "master number" in numerology, symbolizing spiritual growth, creativity, and compassion.

Death of Adolf Hitler

Incident of Adolf Hitler's death

Adolf Hitler, chancellor and dictator of Germany during the Nazi era from 1933 to



Eva Braun

Photographer, longtime companion and later wife of Adolf Hitler (1912–1945)

Born	Eva Anna Paula Braun, February 6, 1912, Munich, Germany
Age at death	33 years
Died	April 30, 1945, Berlin, Germany



The human spine typically consists of 33 vertebrae, which are divided into five regions: cervical (7), thoracic (12), lumbar (5), sacral (5, fused), and coccygeal (4, fused). Most adults have 24 movable vertebrae, as the sacral and coccygeal vertebrae fuse during development. University of Rochester W Wikipedia



Scottish Rite



The Ancient and Accepted Scottish Rite of Freemasonry is a rite within the broader context of Freemasonry. It is the most widely practiced Rite in the world. In some parts of the world, and in the Droit Humain, it is a concordant body and oversees all degrees from the 1st to 33rd degrees, while in other areas it is deemed an appendant body with a Supreme Council that oversees the 4th to 33rd degrees.... **Continued in Wikipedia**

A 33rd degree Mason is a member of the Scottish Rite of Freemasonry who has been honored with the highest degree, which recognizes outstanding service and contributions to the fraternity and society. This degree is conferred based on merit and cannot be applied for; it must be earned through dedication and exemplary conduct. scottishritenmj.org daytonaasr.org







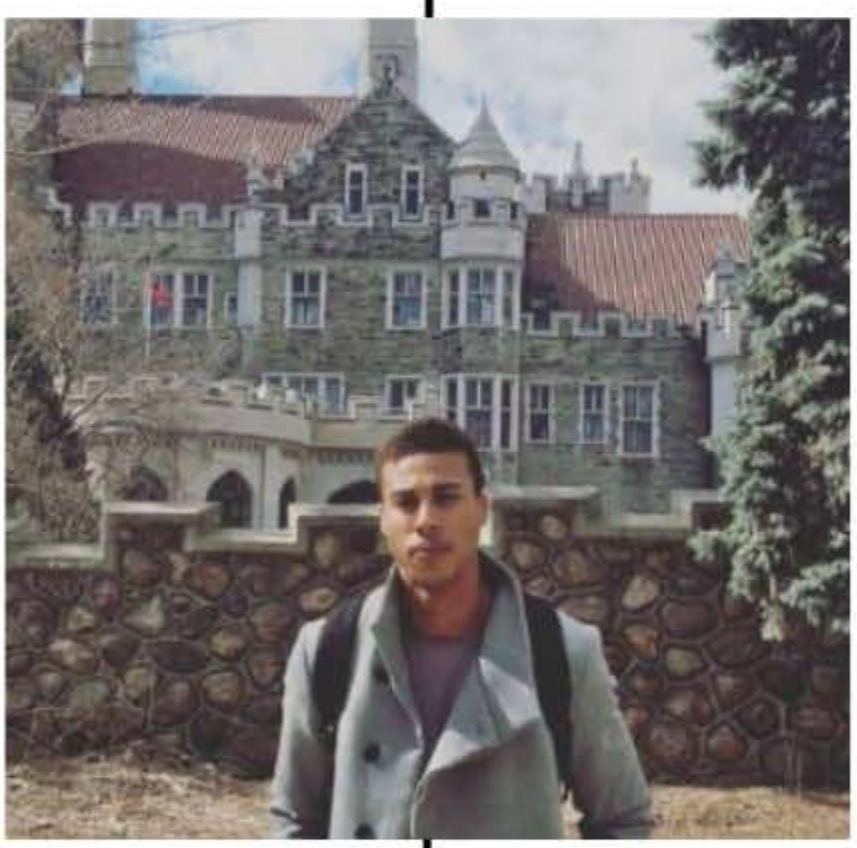
KLAUSE BARBIE,

- ANCESTORS -

Klaus Barbie (full name Nikolaus "Klaus" Barbie, born October 25, 1913, in Bad Godesberg near Bonn, Germany; died September 25, 1991, in Lyon, France)

Father: Nikolaus Barbie (also spelled Nickolaus or Niklaus in some records; born around 1880, MIA 1933).

33rd Waffen Grenadier Division of the SS Charlemagne



The Archon Magus of the Magnum Opus

Tafari J. Foster

born; March 16 1993
age: 33
2026

33 = 3x9 which is 9 formula 3x6=9 - 369 -

1-9-0



Archon Magus of the Magnum Opus

Tafari Jahlon Foster - Webster

In the tongue of the highlands, where the Blue Nile begins its descent and the air still carries the incense of frankincense altars, the name is spoken: Täfäri (ተፈሪ).
At its surface it means he who inspires awe—a precise translation from Amharic, binding reverence to something almost primal: the tremor of respect that borders on fear, the involuntary straightening of the spine when greatness enters the room. Not mere admiration, but the awe that silences chatter and stills breath. A name that does not demand fear; it simply arrives, and the air acknowledges its weight.
Beneath that surface lies a deeper current, a prophecy carried in four syllables. Tafari was the birth-name of Lij Tafari Makonnen, the noble youth of Menelik's court, long before the world knew him as Ras Tafari, or Ethiopia crowned him Haile Selassie I—Power of the Trinity, Conquering Lion of the Judahite line, King of Kings, Elect of God. A name that once belonged to one man became, in the furnace of colonial suffering and diasporic longing, the title of a living divinity.

In the back alleys of Trench Town, the hills of St. Ann, and the shanty yards of Kingston where the red, gold, and green first rose against Babylon's iron, the name was spoken again—not as history, but as revelation. Ras Tafari. Jah Rastafari. It crossed oceans on the wings of Garvey's promise: "Look to Africa, when a black king shall be crowned, for the day of deliverance is near." When that king ascended in 1930, the prophecy ignited. Tafari ceased to be merely Ethiopian; it became the sound of sovereignty reborn, the syllable of return.

I, Tafari, carry inheritance: ancient and imperial—the unbroken Solomonic thread, the ark that never left the world, the refusal of illusion; the other revolutionary and mystical.
A royal given name made flesh. For it is lived and attained through Gnosis. It arrives armored in meaning.
To answer to Tafari is to step, knowingly or not, into a lineage of awe-commanders: those who inspire reverence through education, spiritual lineage, resistance, and refusal to tyranny.
It is a name that demands posture. It remembers crowns.

King of Kings, Lord of Lords, God of Gods
for we are all gods in remembrance.

Tafari - An Authoritative Etymological and Semantic Declaration
The name Tafari—rendered in Ge'ez as ተፈሪ and pronounced /täˈfä.ri/—originates unequivocally from Amharic, the principal Semitic tongue of the Ethiopian highlands and the administrative language of the Ethiopian state. Its root is the verb färra (ፈራ), meaning to fear, to stand in awe, to regard with profound respect bordering on dread. From this, Täfäri is an agentive construction: he who causes fear, he who inspires awe, he who commands reverence, or most precisely, he who inspires awe/respect through understanding of divine self.
The prefix tä- in Amharic produces agent nouns with causative force, transforming the root into a descriptor of one who actively provokes the state described by the verb. Tafari is not passive admiration; it is the active elicitation of reverence—a claim that presence alone compels deference.
No credible linguistic source deviates from this meaning. Standard onomastic references, Ethiopic naming studies, and Amharic lexicography converge: "he who inspires awe," "one who is feared/respected," "he who commands reverence." The semantic field encompasses majesty and dignity, as well as the edge of formidable power—the kind that silences opposition without utterance.
In Ethiopian onomastic tradition, such names are performative. To name a child Tafari is to pronounce a destiny of commanding presence, of natural sovereignty that others instinctively acknowledge. The name carries no ambiguity; it asserts rank without negotiation.

Therefore:

- Tafari means he who inspires awe— with gentle wonder & recognition of superior force.
- Masculine, Amharic, Ethio-Semitic, and authoritative.
- Encodes unity and gravitas: the bearer of home.
- A four-syllable declaration: awe is not requested; it is enforced by the fact of being.

Jahlon - Literal Meaning and Derivation
Jahlon to Hebrew roots, as a variant or modern adaptation of the name Yachle'el (יַחְלְאֵל), appearing in the Old Testament as a descendant in the tribe of Judah.
Le'el or related elements — from roots implying "to wait," "hope," or "God" (El). Proposed renderings include "God waits", "whom God makes to wait", or "God is hope/expectation".
This yields the core attested meaning: "God waits" or "God is expectant/hopeful", conveying divine patience, anticipation, or faithful endurance. Alternative interpretations in name compendia include: "God is gracious" or "gracious gift" (blending Yah with elements of favor).

"God's warrior" or "one God of Gods"
All is One

Recorded Surnames: Formal DocumentationThe surnames that have been formally recorded and examined in this inquiry are as follows:

Förster
Origin: German-speaking regions of Central Europe (especially Germany).
Root meaning: From German Forst ("managed forest") → Förster = forest warden / gamekeeper.
Type: Occupational surname (job → family name).
Historical context: Given to people who managed royal or state forests and hunting lands in medieval German territories.
In short: German surname meaning forest official.

Foster
Origin: England.
Main meanings (independent developments):
From forester → forest worker or keeper (most common origin).
From Old English fōstorian → "to feed or raise," referring to a foster parent or guardian.
Type: Occupational or descriptive surname.
In short: English surname meaning forester or nurturer/guardian.
Bottom line
Förster → German forest official.
Foster → English name meaning forester or nurturer.

Robain
Origin: Primarily France (with some records suggesting Norman or Old French influences; secondary associations in Scottish/English Borderlands via variant spellings or migrations).
Root meaning: From the Old French personal name Robain, a diminutive or variant form of Robin, itself a pet form of Robert. Robert derives from ancient Germanic elements: hrod (fame/glory) + beraht/berht (bright/famous), so overall meaning is "bright fame" or "famous glory."
Type: Patronymic surname (derived from a personal name, often "son of" or diminutive form).
Historical context: Emerged in medieval times as a nickname/pet form of Robert, popular in France and spread through Norman/French influences. It appears in records from regions like Poitiers (France) and early Scottish Borders (Peeblesshire area), where it ties to Strathclyde-Britons or similar groups. Spelling variations include Robin, Robins, Robains, etc., due to phonetic changes over centuries. Not an occupational name like Webster/Weber.
In short: French (or Norman/French-influenced) patronymic surname meaning "little Robert" or "son/descendant of Robin," ultimately "bright fame."

Webster
Origin: England.
Root meaning: From Old English webbestre / webbe → Webster = weaver of cloth.
Type: Occupational surname (job → family name).
Historical context: Given to people who worked in textile production in medieval England; the suffix -ster originally indicated a female worker, but later became a general occupational surname.
In short: English surname meaning cloth weaver.
Weber
Origin: German-speaking regions of Central Europe (especially Germany).
Root meaning: From Middle High German weber → Weber = weaver of cloth or textiles.
Type: Occupational surname (job → family name).
Historical context: Given to people who worked in textile production in medieval German territories; indicates professional association with weaving or guilds.
In short: German surname meaning cloth weaver.
Bottom line
Weber → German occupational surname meaning weaver.

Individuals with Surname Forster or Weber

Individuals with the Surnames Forster and Weber: Historical Context
The surnames Forster and Weber are historically German in origin, with occupational roots—Forster referring to forest wardens and Weber to cloth weavers. During the period of the Third Reich, individuals bearing these names appear in historical records due to roles in Nazi Party structures, the SS, Wehrmacht, or related military and political offices.

The following entries summarize documented individuals with these surnames who held positions of authority or affiliation with Nazi Germany, based on available archival, military, and historical sources. The accounts focus on verifiable positions, actions, and biographical details without speculation, while noting family relations or absence thereof where records indicate.
This overview provides context for understanding the presence of these surnames in historical sources tied to the Third Reich

Albert Maria Forster (1902–1952): A prominent Nazi Party politician and SS member. Joined the Nazi Party in 1923 and the SS in 1926 (SS number 158). Rose to SS-Obergruppenführer (lieutenant general) by 1937. Served as Gauleiter (regional leader) of the Free City of Danzig (now Gdańsk) from 1930, then Reich Governor of Danzig-West Prussia during WWII. Known for ethnic cleansing policies, mass Germanization of Poles, and involvement in atrocities like the Piaśnica Massacre (where thousands of Poles and Jews were held accountable). Clashed with SS chief Heinrich Himmler over policies but had Hitler's direct support.

Relations: Married Gertrud Deetz in 1934 (ceremony at Hitler's Berlin Chancellery, with Hitler and Rudolf Hess as witnesses). No records of her direct SS/Reich involvement. Six siblings mentioned in biographies, but none confirmed in Nazi roles.

Heinrich Georg Forster (1897–1955): SS-Hauptsturmführer (captain) by 1941. Served as Lagerführer (camp commander) in Nazi concentration cities, including roles in the SS-Totenkopfverbände (Death's Head Units) overseeing operations. Postwar, he lived in West Germany.

Christian Weber (1883–1945): Early Nazi associate of Adolf Hitler and SS-Brigadeführer (brigadier general) by 1934. Joined the Nazi Party in 1920 and was a founding member of the SA (Stormtroopers) before transferring to the SS. Worked as a bouncer pre-Nazi era; became a close Hitler confidant, involved in the 1923 Beer Hall Putsch. Held Munich city council roles and inspected SS riding schools. Known for corruption and lavish lifestyle. Died in a car accident while fleeing Allied forces.

Wilhelm Weber (1918–1980): SS officer during WWII, serving in the German Army under Nazi command. Limited details in records, but affiliated with Third Reich military structures.

Friedrich Weber (1892–1955): Wehrmacht general. Veterinarian by training; commanded divisions on the Eastern Front. Postwar, involved in denazification processes.

Otto Weber: Recipient of Nazi military awards (e.g., Iron Cross, German Cross in Gold, Close Combat Clasp). Served as a pilot/observer in the Luftwaffe (air force) under Third Reich command. Nazi Party member.

Forster

Albert Maria Forster - With Adolf Hitner



Albert Maria Forster (SS-Obergruppenführer, Gauleiter of Danzig)



Albert Maria Forster - Another view of Forster leading a procession in uniform.



Heinrich Georg Forster (1897–1955): SS-Hauptsturmführer

Weber

Alfred Rosenberg, Adolf Hitler, Christian Weber



Christian Weber (25 August 1883 – 11 May 1945) was a German Nazi Party (NSDAP) official and member of the Schutzstaffel (SS).



Friedrich Weber
SS general
Friedrich Weber was an instructor in veterinary medicine at the University of Munich. In World War I he served in the Royal Bavarian 1st Heavy Cavalry Regiment "Prince Karl of Bavaria".





Wilhelm Weber
German officer and Knight's Cross recipient (1918-1980)
Wilhelm Weber was a mid-level commander in the Waffen-SS of Nazi Germany during World War II.



Christian Weber (SS-Brigadeführer)



Otto Weber: Recipient of Nazi military awards

AMOR OMNIA VINCIT

There was a larger agenda at play, one that has already unfolded.
Any ideology built on dominance—whether labeled Aryan or otherwise—ultimately turned into its own snare.
Those who sought advantage through the exploitation of other beings were not elevated by it; they were caught by it.
The system did not reward predation. It recorded it.



Berlin 1936

AMOR OMNIA VINCIT



Circa 1933,

wearing a German military uniform, complete with headphones around his neck, seated on a tank. A swastika flag is prominently visible on the vehicle



Black Kriegsmarine auxiliary, 1942–1944

Peaked cap with Reichsadler eagle + swastika.
Prominent "A" chest badge (Afrikakorps-related).
Ribbon bar present.
Surrounded by Kriegsmarine sailors.
Probable rank: Matrosen-Obergefreiter or equivalent lower NCO/auxiliary grade.
Location: Mediterranean or North African coastal/port facility.



Bosnian Muslim Waffen SS 13TH Mountain "Handschar-Division"



Bosnian Muslim Waffen SS 13TH Mountain "Handschar-Division"



Bosnian Muslim Waffen SS 13TH Mountain "Handschar-Division"



African-descended auxiliary in German service, 1942–1944

Standing on artillery tractor / gun carriage, wearing German field uniform with shoulder straps.
Flanked by two German soldiers (one smiling, one smoking), in standard Heer tunics and field caps.



A beautiful example of a wolf

Hyperborean Currents:

Aegyptus Africana, Germaniae Nordicae, Hyperborea Septentrionalis, Indica Aryana



"Under these banners, neither color nor lineage binds us,
for we have sought or mastered the path of Gnosis.
Here flows the divine Frequentia —
Lex Ra Redita Est."

There is a rich, often overlooked historical thread connecting Germany and Trinidad and Tobago — a thread stretching across centuries through migration, commerce, refuge, war, and exchange. Much of it remains buried, not because it is insignificant, but because it sits outside dominant narratives. When brought into focus, it reveals how German currents have shaped aspects of Trinidadian society, economy, and culture — and how Trinidad, in turn, transformed what arrived on its shores.

Early German Settlement and Influence

The German presence in Trinidad reaches back centuries, formally noted in 1797. Among those present were individuals from various German states, marking one of the earliest recorded European German footprints on the island. Over time, German movement transitioned into civilian settlement — merchants, tradesmen, and entrepreneurs embedding themselves respectfully within the Trinidadian cultural framework.

Yet history, once written, often records only logistics — not motive.

Some hold that the connection between Germany and Trinidad was not merely transactional or military, but symbolic — rooted in deeper currents of knowledge, migration, and ideological undercurrents that stretched far beyond the Caribbean. Within certain esoteric knowledge, the swastika itself is understood as a far older symbol — one that predates the Third Reich by millennia and appears across cultures worldwide. From that lens, any German interaction with distant lands is sometimes read not purely as expansion, but as part of a larger civilizational memory — an attempt, whether conscious or unconscious, to reconnect with ancient archetypes and symbols.

For all is one.

And here, the personal becomes historical. I, Tafari J. Foster. The Archon Magus of the Magnum Opus - amoungst many divine names - himself embodies this lineage: German currents and Trinidadian soil interlaced through grandparents, adoption, and ancestral memory. This is not anecdote — it is living illustration. Just as German settlers and refugees brought structure, skill, and continuity to the island, so too does this bloodline carry the dual inheritance of interiority and structure meeting rhythm, embodiment, and multiplicity. Some currents of history can only be remembered through a living vessel.

Yet the exchange was never merely economic.

Trinidad offered something else.
It offered a place where the sacred could be loud — public, physical, joyful, and terrifying — along with many scared lands. A place where engagement with the unseen did not require silence, secrecy, or confinement to the world.

It offered Carnival — as one of the last great operating ritual systems on earth.
Each year the island performs the full cycle:

- dissolution in darkness and oil,
- rebirth in colour and light,
- and the quiet return of the dead in old mas.

It is enacted. By tens of thousands. Together.

No European esoteric order has ever performed its scared teachings at that scale, with that continuity, across that many generations.
Trinidad demonstrated that multiplicity does not dissolve depth. African, Indian, European, Indigenous, Spiritist, and countless unnamed streams lived side by side — in harmony, sharing, loving, transforming one another — and instead of fragmenting beyond repair, produced a society still recognisably coherent.

It offered sanctuary when almost nowhere else would.

When borders closed and the world hardened, Trinidad opened space for people carrying German names — and German grief — and German love - to survive or live. Some never left; their graves remain. That is not a footnote. It is a moral fact.

In this sanctuary, rhythm, and spiritual technology, lineages continue. Tafari's family reflects this interweaving: Nordic-German structure, Trinidadian structure , embodiment, memoria, knowledge transmitted, culture transformed. History resides not just in books, but in bodies, names, and living resonance.
Scaling back further, these currents trace to Egypt in Africa — the original source of symbol, ritual, rhythm, and knowledge — and to Nordic-Germanic Europe, where structure, archetype, and esoteric frameworks emerge. Germany and Trinidad are nodes in this flow: the swastika (स्वस्तिक), the drum, the rite, the rhythm — all echoes of foundational currents, transmitted, adapted, and embodied across continents and generations.

Energy, Frequency, Vibration.

Trinidad offered rhythm and spiritual technology.
Divina Frequentia - Steelpan. Calypso. Soca. Parang. Tassa. Shango songs.
These are not background sounds. They are instruments for shifting consciousness, invoking presence, altering states through vibration that enters the body directly. What hermetic traditions pursue symbolically, Trinidad often accomplishes somatically.
It offered refusal — the refusal to let any single narrative dominate completely. No group has ever been permitted to claim the whole truth without challenge. That ongoing mirroring — humour, critique, counterpoint — is a discipline. It prevents enclosure. It resists arrogance.
And above all, Trinidad offered embodiment.
Not abstract transformation.
Not private symbolism.

But transformation lived — in heat, in flesh, in public, in time, and in Gnosis.
Year after year.

That is what Trinidad placed on the table. Not as charity. Not as weakness. But as co-equal offering — something the German stream, shaped by interiority and structure, could recognise as rare when it encountered it. That offering remains. It has not been withdrawn.

Key Families and Contributions

Several prominent German families established roots in Trinidad, often arriving through Venezuela, where German banking interests such as the Fugger network had earlier shaped regional economic currents.

The Siegert family stands foremost.
Dr. Johann Gottlieb Benjamin Siegert, a German surgeon from Silesia, settled in Angostura (Venezuela) in the early nineteenth century. In 1824 he developed Angostura Bitters as a medicinal tonic. Political instability eventually led his sons to relocate production to Trinidad in 1875. From there, the formula — still guarded — became a global export and remains one of the island's most recognised contributions to international trade. A medicine became a ritual ingredient. A tonic became culture.

Other families — Wuppermann, Boos, Urich, Schroder, Strasser — entered trade, agriculture, shipping, and commerce. The Urich lineage traces a dramatic European origin story that ultimately rooted itself in Trinidadian enterprise.

Though Germans never formed more than a small fraction of the population — often less than one percent — their economic and entrepreneurial footprint shined upon their numbers. Architectural traces, commercial networks, and surnames remain woven into the island's fabric.

19th-Century Expansion and European Labor Migration

Following emancipation and the resulting labour shortages, European migrants, including Germans, arrived in smaller waves during the mid-1800s. Drawn by opportunity, they entered as skilled workers, merchants, and investors. Economic links deepened, trade networks widened, and German presence embedded European structure into Trinidadian soil — a structural current that would ripple forward across generations, shaping commerce, architecture, and enterprise.

20th Century: Refuge, Rupture, and Strategic Positioning (1930s–1940s)

With the rise of Nazi Germany, the Caribbean became a nexus of global currents. Trinidad served as a temporary harbor for about 600 Jewish refugees from Germany and Eastern Europe between 1937 and the early 1940s. They arrived often penniless but with professional skill, adapting to circumstances — doctors became midwives, lawyers turned to jewelry-making, builders took odd jobs. Communities arose: synagogues, cafés, drama clubs, even football teams.

These arrivals intersected with the German structural current on the island but did not define it. Trinidad was a mirror-field: a geographic node where multiple streams converged — survival, skill, and adaptation flowing alongside enduring African et Germanic lineage beside esoteric memory.

After Britain entered the war, many internees, including non-Jewish Germans, were held on Caledonia and Nelson Islands or near St. James Barracks until 1944. Businesses paused; lives were suspended. Most departed post-war, leaving graves and traces as markers of transit, not origin.

WWII: Strategic Tensions and Caribbean Frontlines

Trinidad's oil refineries became a critical strategic node. German U-boats patrolled Caribbean waters, disrupting Allied supply chains, while Pointe-à-Pierre served as a hub for aviation fuel. The island's terrain and infrastructure unforunately prompted U.S. military bases under the 1941 Lend-Lease framework, including bunkers in Cedros — relics still standing, silent witnesses to structural imperatives. Nazi espionage currents, such as Heinz Hellmuth's interception in 1943, revealed Trinidad as a theater of global strategic tension. These forces intersected with the German presence but did not define its archetypal lineage.

The Esoteric Current

Beneath material migrations and strategic activity flows the deeper stream: esoteric knowledge. For example, Rosicrucian currents from 17th-century Kassel and Strasbourg surfaced in AMORC — Ancient Mystical Order Rosae Crucis, to which Eric Williams was initiated. Fragments of European esoteric lineages — Rosicrucian, Ariosophic, Thule-adjacent — arrived via settlers, refugees, and internees, converging adjacently with African-Caribbean spiritual technologies:

Obeah, Shango, Orisha, Spiritism.

These currents maintained sovereignty within the island's spatial-temporal field. Trinidad became, for a decisive window, a living junction: a rare adjacency of unseen power systems, where lineages, ritual, and knowledge passed through living vessels, including descendants like Tafari Foster — carriers of dual currents, African and Trinidadian, interiority and embodiment, structure and rhythm.
Hitler as Archetypal Current
Hitler's influence in this lattice is not literal; it is energetic, structural, and archetypal. He engaged currents flowing through Nordic Germany, Africa-Egyptian lineages, and Trinidadian embodiment. His experimentation with ancestry, bloodlines, ritual, and structure reflects the tension between playing God and aligning with higher order. Trinidad's living ritual system — Carnival, drumming, old mas — encodes transformation into flesh and community, calibrating any currents he or others touched. This is evolution of consciousness, refinement across incarnations, harmonization of ancestry, structure, rhythm, and embodiment. Aegyptus Africana, Germaniae Nordicae, Hyperborea Septentrionalis, Indica Aryana — nodes in the same lattice of unfolding consciousness.

Conclusion: The Living Junction

Trinidad et Germany offered sanctuary, embodiment, ritual, and rhythm, as well as structure, interiority, and esoteric memory. Currents converged historically, materially, and archetypally, forming a rare compound of living esoteric power. What passed through Trinidad and Germany belongs to neither alone; it flows through lineage, ritual, and embodiment, for it has spoken its full name — a voice of transformation, continuity, and conscious evolution.

AMOR OMNIA VINCIT
EGO SUM OMNIA

